THEOLOGICAL DISCUSSIONS

AT

THE MONK'S REST

AND

THE BUGLE HOTEL

TITCHFIELD

The Bugle Hotel

DAVID CLARKE

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David Clarke

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INTRODUCTION

For the past two years, four of us have gathered every Monday morning for coffee at The Monks Rest, where we have always been warmly welcomed.

The Coffee Table

Our conversations have ranged widely — from religion and theology to politics and current affairs. Each of us comes from a different walk of life, with varied vocational and academic backgrounds, and our views on matters of faith are shaped by the breadth of our life experience, having now reached our middle to late seventies.

We would like to express our sincere thanks to Amanda for her kind hospitality and the warm welcome she has continually extended to us.

For those interested in exploring more of the themes and reflections that have arisen from our discussions, please see the list of Further Publications at the back of this book.

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A STUDY IN SYSTEMATIC THEOLOGY

This Study Guide has been prepared to accompany A Body of Divinity — Book One by Dr John Gill, in its modernised and revised edition prepared by David Clarke.

It is intended for serious students of theology who desire not merely to read the work, but carefully to understand, examine, and give an account of the doctrines set forth within it. The questions and exercises are designed to encourage thoughtful reading, doctrinal comprehension, and careful comparison with the Holy Scriptures.

Students are encouraged to search the Scriptures diligently, proving all things by the Word of God, and where necessary to consult the original writings of Dr John Gill for fuller explanation and theological depth.

The purpose of this guide is not simply academic, but spiritual and practical — that readers may grow in the knowledge of God, in sound doctrine, and in their ability to explain and defend the great truths of the Christian faith.

This Study Guide should therefore be used alongside:
A Body of Divinity — Book One
by Dr John Gill,
modernised and revised by David Clarke.

STUDY ONE

Read the Introduction to "Body Of Divinity", BOOK ONE, by Dr John Gill, then go on to answer the questions.

BODY OF DIVINITY

BOOK ONE

INTRODUCTION

Having completed an exposition of the whole Bible, both of the Old and New Testaments, I considered what work might best follow for the further instruction of the people under my care. My thoughts led me to undertake a scheme of Doctrinal and Practical Divinity — first the former, and then the latter — the one being the foundation of the other, and both closely connected together.

Systematic Divinity, I am aware, has become greatly unpopular in our age. Formulas and articles of faith, creeds, confessions, catechisms, and summaries of divine truth are widely criticised and rejected. Yet what art or science has not been reduced to a system? Physic, metaphysics, logic, rhetoric, and every branch of learning have been arranged into orderly systems. Philosophy itself has had its various schools and systems. Not to mention the numerous sects of ancient philosophy, the Cartesian system greatly prevailed in the last age, just as the Newtonian system does in the present.

Medicine, jurisprudence, and every art and science are reduced to a system or body, which is simply an orderly arrangement of the several parts and doctrines belonging to that science. Why then should Divinity — the noblest of all sciences — be left without a system?

Evangelical truths are scattered throughout the Holy Scriptures. To gather them together and arrange them in a regular and orderly manner cannot reasonably be considered disagreeable. Rather, it must be useful for a clearer understanding of divine truth, better retention in memory, and for showing the harmony and agreement that exists among the doctrines of grace.

Accordingly, we find that Christian writers in ancient times attempted works of this nature through formulas of faith, symbols, and creeds produced during the first centuries of Christianity. Since the Reformation, bodies and systems of divinity, together with confessions of faith, have been composed with even greater care, consistency, and precision. These have proved highly useful in leading men into the knowledge of evangelical doctrine,

establishing them in the truth, and demonstrating the agreement of sound divines and churches in the principal doctrines of the Christian faith.

The Scriptures themselves contain summaries and systems of doctrine and duty. What a remarkable compendium of law is found in the Decalogue, or Ten Commandments — given especially for the use of Israel and perfectly suited to their condition.

The New Testament also speaks of "the form of doctrine" delivered to believers, "the form of sound words" which was to be held fast, and "the proportion of faith" according to which ministers were to prophesy and preach. (Romans 6:17; Romans 12:6; 2 Timothy 1:13)

The word "Theology" is Greek in origin and signifies a discourse concerning God and things pertaining to Him. Theology, or Divinity, is simply the doctrine concerning God and divine things. A Divine, or Theologue, is one who understands and teaches those sacred truths.

Natural theology may be considered either as it existed in Adam before the Fall, or as it exists in fallen mankind afterward. Before the Fall, Adam possessed extensive knowledge, both divine and natural, moral and civil. Being created in the image of God, he possessed knowledge as well as righteousness and holiness.

Supernatural theology, revealed directly by God, may next be traced through its rise and progress throughout history. The first revelation of evangelical truth after the Fall was given in the promise spoken to the serpent: "It shall bruise thy head, and thou shalt bruise his heel."

The prophets spoke with increasing clarity concerning the incarnation of Christ, His sufferings, His offices, justification by faith, pardon through His blood, and redemption accomplished by His atoning work.

Yet alongside this revelation arose corruption: idolatry, false worship, Pharisaic tradition, Sadducean unbelief, and eventually the darkness of Antichrist and Popery.

Though divine truth was obscured for many centuries, God preserved a witness to His gospel among faithful men such as the Waldenses, the Albigenses, Wickliffe, Huss, and Jerome of Prague; until the Reformation was raised up through men such as Zwingli

and Luther, by whom evangelical light again spread through Europe.

Let us therefore search the Scriptures diligently, to determine whether the doctrines set before us are agreeable to them or not.

I have little reason to expect this work will meet with favourable reception from the world generally. Yet if it may serve to preserve sacred truth, to enlighten any into the knowledge of it, or to establish believers in it, then I shall not be troubled by whatever opposition or reproach may arise from the enemies of those truths.

HOW TO USE THE STUDY QUESTIONS

The student should first read the Introduction carefully and thoughtfully before attempting to answer the study questions.

After completing the reading, the student should then proceed to answer the forty questions provided at the end of the section.

The student is permitted, and indeed encouraged, to reread and study the text carefully while answering the questions. This process of repeated reading is intentional and forms part of the method of study used throughout this edition.

Experience shows that many important doctrinal statements, arguments, and scriptural observations may easily be overlooked during a first reading. By returning to the text while answering the questions, the student will often discover truths and details that were previously missed.

The purpose of the questions is therefore not merely examination, but careful instruction, theological reflection, and a fuller understanding of the doctrines being taught.

Students are encouraged to look up the Scripture references carefully and to compare Gill's teaching with the Word of God itself.

It is recommended that answers be written clearly and thoughtfully rather than hurriedly, so that the student may benefit fully from the study of the material.

STUDY QUESTION (Introduction)

COMPREHENSION QUESTIONS

1. Why did Gill decide to write a system of Doctrinal and Practical Divinity after completing his exposition of the Scriptures?

2. According to Gill, how are doctrinal divinity and practical divinity related to one another?

3. Why does Gill believe systematic theology has become unpopular in his age?

4. What examples does Gill give of other sciences that have been reduced into systems?

5. Why does Gill believe divinity should also be arranged systematically?

6. What benefits does Gill say arise from gathering evangelical truths into an orderly system?

7. What examples of early Christian creeds and confessions does Gill refer to?

8. What six foundational doctrines are listed in Hebrews 6:1–2?

9. What does Gill mean by "a form of sound words"?

10. Why does Gill reject the idea that confessions should only use the exact words of Scripture?

11. According to Gill, what dangers arise if explanation and interpretation are forbidden?

12. How does Gill distinguish an Arian from an Athanasian?

13. What does the word "Theology" mean?

14. What does Gill say concerning the use of the word "Divinity"?

15. Who was commonly called "St John the Divine"?

DOCTRINAL UNDERSTANDING QUESTIONS

16. Why does Gill believe theology is "the noblest science"?

17. How does Gill defend the legitimacy of creeds and confessions of faith?

18. Why does Gill believe systematic theology aids understanding and memory?

19. How does Gill argue that Scripture itself contains summaries and systems of doctrine?

20. Why does Gill believe the ministry would become ineffective if ministers were restricted to using only the exact words of Scripture?

21. What distinction does Gill make between the true God and the false gods of paganism?

22. How does Gill describe natural theology before and after the Fall?

23. Why does Gill believe Adam's Fall greatly darkened human understanding?

24. What evangelical truths does Gill see in the coats of skins given to Adam and Eve?

25. How did the sacrifices of the Old Testament point forward to Christ?

26. What does Gill mean when he says the ceremonial law was "the Jews' gospel"?

27. How does Gill describe the decline of supernatural theology

after the prophetic age?

28. What errors does Gill associate with the Sadducees and Pharisees?

29. How does Gill describe the corruption introduced through scholastic theology?

30. What role does Gill believe the Reformation played in restoring evangelical light?

REFLECTION AND DISCUSSION QUESTIONS

31. Why do you think systematic theology is often resisted in modern Christianity?

32. In what ways can creeds and confessions preserve sound doctrine?

33. How can false teaching enter the church when doctrine is left undefined?

34. Why is doctrinal precision important in preaching and teaching?

35. What dangers arise when men follow "their own fancies" instead of Scripture?

36. How does Gill connect theology with worship and practical Christian living?

37. Why is the history of doctrinal decline important for modern Christians to understand?

38. In what ways does modern Christianity resemble some of the errors Gill warns against?

39. Why is the preservation of evangelical truth important for future generations?

40. How can systematic theology strengthen both ministers and ordinary believers?

CHAPTER 1

OF GOD, HIS WORD, NAMES, NATURE, PERFECTIONS, AND PERSONS

OF THE BEING OF GOD

Having undertaken to write a System of Theology, or a Body of Doctrinal Divinity, and theology being nothing more than a discourse concerning God — His nature, names, perfections, and persons; His purposes, providences, works, ways, and Word — I shall begin with the Being of God, and the proofs and evidences of it.

This doctrine is the foundation of all religion. If there is no God, then religion is vain, and it matters little what men believe or practise, since there is no supreme Being to whom they are accountable for either faith or conduct.

Some have thought that the existence of God ought not to be argued at all, because it is a first principle and a self-evident truth. Yet such is the malice of Satan, who suggests the contrary to the minds of men; such is the corruption of wicked men, who willingly entertain those suggestions; and such is the weakness even of some godly persons, who are sometimes troubled with doubts and fears concerning it, that it cannot be improper to strengthen our minds with arguments confirming this great truth.

1. The Universal Consent of Mankind

My first argument for the Being of God is drawn from the general consent of mankind in all nations and throughout all ages of the world. The belief that there is a God has universally prevailed among men; and it is unreasonable to suppose such universal agreement could exist if the thing itself were false.

Even heathen writers observed this. Aristotle declared that all men possess some persuasion of Deity. Cicero likewise observed that no nation is so savage or barbarous as to be entirely without some notion of the gods. Though men differ greatly concerning what sort of god they worship, yet all acknowledge some divine power and nature.

Again, Cicero says that there is no creature except man that possesses knowledge of God, and no nation so fierce or uncivilised that it does not recognise the necessity of some deity. Seneca likewise affirmed that no nation has ever existed so abandoned and immoral as to believe there is no God.

Plutarch made the remarkable observation that while cities may be found without walls, kings, wealth, theatres, or schools, no man has ever seen a city without temples, prayers, sacrifices, or gods.

These testimonies are especially striking because they were spoken at a time when idolatry greatly prevailed and the true knowledge of God had been largely obscured. Yet even then mankind universally retained some sense of Deity.

The heavenly bodies — the sun, moon, and stars — became among the first objects of false worship. Job plainly refers to this form of idolatry:

"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed…" (Job 31:26–27)

Though such idolatry demonstrates the dreadful corruption and ignorance of mankind, it also strongly confirms the force of this argument: men would rather worship false gods than acknowledge no god at all.

2. The Light and Law of Nature

The second argument for the Being of God is taken from the law and light of nature — that inward impression of Deity upon the mind of man.

The apostle Paul confirms this when he declares that even the Gentiles, who lacked the written law of Moses, nevertheless had "the work of the law written in their hearts" (Romans 2:15).

Though the Fall has greatly darkened man's understanding, the light of nature has not been entirely extinguished. Men still possess sufficient awareness of God to leave them without excuse.

3. The Works of Creation

The third argument proving the Being of God is drawn from the works of creation.

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal

power and Godhead." (Romans 1:20)

The visible creation plainly declares the existence and power of its Creator.

When we consider the heavens above us, the atmosphere surrounding the earth, the stars spread throughout the sky, and especially the sun — that inexhaustible fountain of light and heat — we are compelled to acknowledge an all-wise and almighty Creator.

The structure of the human body especially reveals divine wisdom. Every organ, nerve, muscle, and faculty is perfectly adapted to its purpose.

Even more wonderful is the soul of man.

It possesses understanding, reason, judgment, memory, imagination, conscience, affections, and will.

Above all, the soul bears the image of God and possesses immortality.

Such a creature cannot owe its origin to chance, matter, or self-creation, but only to God — "the Father of spirits."

4. The Preservation and Government of the World

The fourth argument for the Being of God is taken from the continual preservation and government of the world.

As the world was created by God, so it is sustained by Him.

The regular succession of seedtime and harvest, summer and winter, day and night, rain and fruitful seasons, all plainly reveal the providential care of God.

5. Extraordinary Events and Miracles

The fifth argument may be drawn from extraordinary events, heroic actions, wonders, and miracles.

The miracles of Moses, the prophets, Christ, and the apostles plainly testify to the existence and operation of God.

6. Prophecy and Fulfilled Predictions

The sixth argument arises from prophecy and the fulfilment of future events.

Only an omniscient Being can certainly foretell future events.

The fulfilment of prophecy therefore provides strong evidence for the existence of God.

7. The Testimony of Conscience

The seventh argument is taken from the fears of men, the accusations of conscience, and the dread of future judgment.

Conscience acts as a witness within man, accusing or excusing according to his conduct.

8. Divine Judgments in the Worldd

The final argument for the Being of God is taken from the judgments executed in the world.

The universal Flood, the destruction of Sodom and Gomorrah, the death of Herod, and the sudden judgment upon Ananias and Sapphira all testify to the righteous government of God.

Who can seriously consider such things and yet deny the existence of God?

STUDY QUESTIONS — CHAPTER 1

OF THE BEING OF GOD

COMPREHENSION QUESTIONS

1. Why does Gill begin his system of theology with the Being of God?

2. Why does Gill believe it is necessary to defend the existence of God?

3. What is Gill's first argument for the existence of God?

4. Which heathen writers does Gill quote in support of the universal belief in deity?

5. What examples does Gill give of idolatry among the nations?

6. How does Gill explain the rise of false religion after Babel?

7. Why does Gill believe idolatry actually supports belief in the existence of God?

8. What distinction does Gill make between speculative atheists and practical atheists?

9. Why does Gill reject claims that some nations possess no concept of deity?

10. What is Gill's second argument for the Being of God?

11. How does Romans 2:15 support Gill's argument from natural law?

12. Why does Gill reject the idea that belief in God was invented by politicians?

13. How does Gill use man's desire for happiness as evidence for

God's existence?

14. What is Gill's third argument for the Being of God?

15. How does creation reveal "his eternal power and Godhead"?

16. What examples from nature does Gill use to demonstrate divine wisdom?

17. Why does Gill regard the human body as evidence of God's existence?

18. What faculties of the human soul does Gill describe?

19. Why does Gill believe the soul proves the existence of God?

20. What is Gill's fourth argument for the Being of God?

21. How does divine providence sustain the world according to Gill?

22. Why does Gill believe civil government points to divine providence?

23. What is Gill's fifth argument for the existence of God?

24. How do miracles testify to divine power?

25. What is Gill's sixth argument for the Being of God?

26. Why does fulfilled prophecy require an omniscient God?

27. What is Gill's seventh argument for the Being of God?

28. How does conscience testify to God's existence?

29. What examples does Gill give of guilty fear and inward terror?

30. What is Gill's eighth and final argument for the existence of God?

31. Why does Gill believe religion collapses if there is no God?

32. How does universal human belief in deity support the doctrine of God's existence?

33. Why does Gill believe atheism is contrary to human nature?

34. How does the image of God in man relate to natural knowledge of God?

35. Why is natural revelation insufficient for salvation?

36. What distinction does Gill make between natural theology and supernatural theology?

37. How does creation reveal both the wisdom and power of God?

38. Why does Gill believe self-creation is impossible?

39. How does the human conscience function as a witness to divine judgment?

40. Why does Gill regard providence as continual evidence of God's existence?

41. How does Gill connect divine government with political order?

42. Why are miracles impossible without divine intervention?

43. How does prophecy demonstrate the omniscience of God?

44. Why do inward fears and terrors support the doctrine of divine judgment?

45. How do divine judgments in history testify to the righteous government of God?

46. Why do many modern people reject the evidence for God found in creation?

47. In what ways does conscience continue to testify against sin in modern society?

48. Why are men often more willing to worship false gods than acknowledge the true God?

49. How does modern atheism resemble the "practical atheism" Gill describes?

50. Why is the human soul such powerful evidence for divine creation?

51. What aspects of creation most strongly testify to God's wisdom and power?

52. Why does Gill place great importance on divine providence?

53. How should the doctrine of God's continual government affect daily Christian living?

54. In what ways do fulfilled prophecies strengthen faith in divine revelation?

55. Why does fear of judgment remain deeply rooted in human nature?

56. How should Christians answer modern objections to the existence of God?

57. What lessons should believers learn from divine judgments recorded in Scripture?

58. How does Gill's doctrine of God differ from modern vague spirituality?

59. Why is a right understanding of God foundational to all theology?

60. How can the study of God's Being deepen worship, humility, and reverence?

A STUDENT STUDY GUIDE TO ACCOMPANY A BODY OF DIVINITY — BOOK I

STANDARD CHAPTER TEMPLATE

CHAPTER TITLE

INTRODUCTION STUDENT STUDY QUESTIONS

Chapter Overview

The Introduction explains the purpose of both A Body of Divinity — Book I and this accompanying Student Study Guide.

Key Themes

1. The importance of studying the doctrine of God.
2. The purpose of republishing Gill's theology.
3. The need for doctrinal clarity in modern times.

Comprehension Questions

1. What is the primary purpose of this Student Study Guide?

2. Why was A Body of Divinity — Book I rewritten into clearer modern English?

3. How is this Study Guide intended to be used alongside the main volume?

4. What dangers in modern Christianity are mentioned in the Introduction?

5. Why has a multiple-choice format been included throughout the Study Guide?

Multiple Choice Questions

1. Who originally wrote A Body of Divinity?

A. Charles Spurgeon

B. John Calvin C.

John Gill D.

Matthew Henry

2. Who prepared and edited this present edition?

A. Martyn Lloyd-Jones

B. David Clarke

C. John Owen D.

Thomas Watson

3. What is the main subject of Book I?

A. Church history

B. Bible translation

C. The doctrine of God

D. The nation of Israel

4. What is the primary purpose of this Student Study Guide?
A. To replace the main volume

B. To simplify theology into short sayings

C. To assist students studying the main text

D. To remove difficult doctrines

5. According to the Introduction, theology should ultimately lead unto:

A. Intellectual pride

B. Religious debate only

C. Financial success

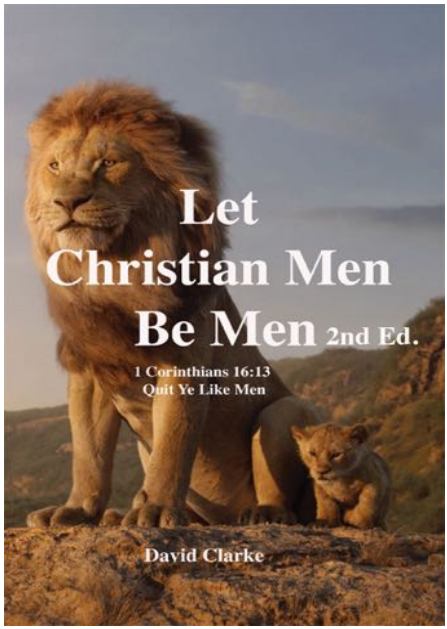
D. Reverence and worship

Answer Key

1. C
2. B
3. C
4. C
5. D

FURTHER PUBLICATIONS

LET CHRISTIAN MEN BE MEN



David Clarke

Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he

discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

Established 1832 — Net Weekly Sales - 23,542 — THURSDAY FEBRUARY 11, 1971 price 8d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trader. Clarke (21) of Finmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had, I was greedy, selfish and boastful."** Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear".** While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you". he said. **"What you have been going through is nothing compared to what hell is like"** Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others..

Continued inside.

David Clarke

This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

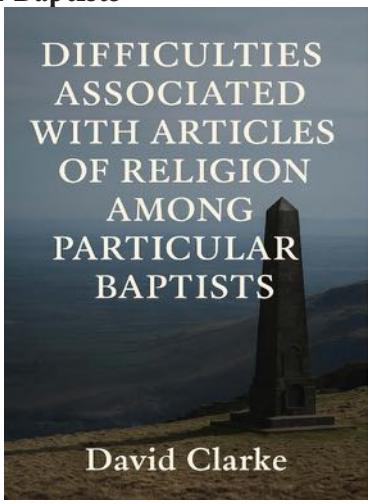
But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

This book has been written for those who find themselves troubled, confused, or even discouraged by the Articles of Religion—or Confessions of Faith—that are often required for church membership among Particular Baptists.

Throughout church history, believers have sought to express their shared understanding of the faith through creeds and confessions. While such documents can be helpful in clarifying doctrine, they can also become stumbling blocks when their language is unclear, their assertions go beyond Scripture, or when they demand an advanced theological understanding that many sincere believers may not yet possess. This is especially true for those new to the faith or those whose consciences are bound by the Word of God alone.

Drawing on personal experience, the author highlights the challenges faced when joining a Particular Baptist church, particularly in regard to conflicting or historically ambiguous articles of faith. The events surrounding the Bierton Strict and Particular Baptist Church in the late 20th century serve as a case study—demonstrating the real pastoral and theological difficulties that can arise when church membership is restricted by confessions that are misunderstood, misapplied, or internally inconsistent.

Yet this book is not a rejection of Articles of Religion altogether. On

the contrary, it affirms their importance when rightly used. The aim is not to cast off doctrinal clarity, but to call for honesty, humility, and scriptural fidelity in how churches apply such confessions. The book offers a comparison of four historical Baptist confessions, discusses controversial additions, and explores how such documents should function in the life of a church governed by grace and truth.

May this book serve as a helpful guide to those who, with a sincere desire to follow the Lord Jesus Christ, wrestle with the tensions between confessional loyalty and biblical conviction. Let it also be a call to church leaders to handle such matters with care, patience, and a deep understanding of the Gospel of Christ.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

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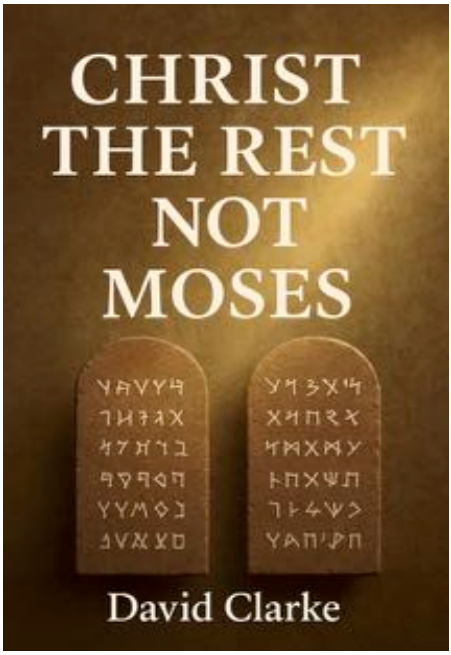
CHRIST THE REST, NOT MOSES



By David Clarke
Author of Converted on LSD Trip

"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

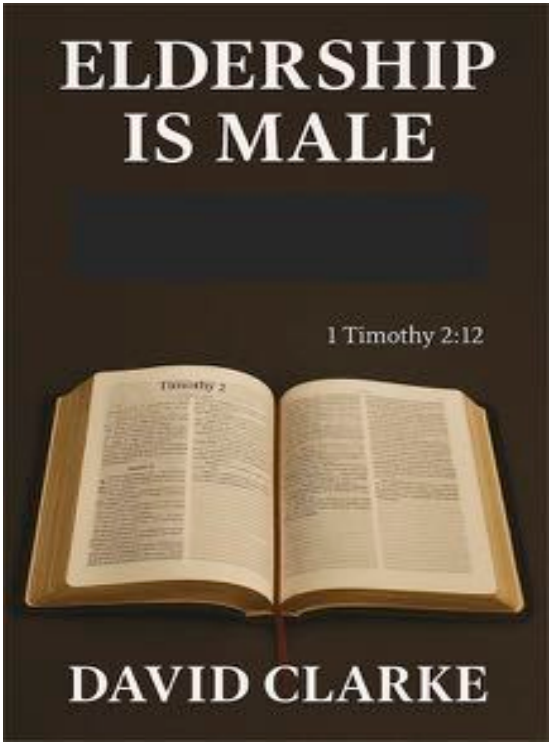
In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges

readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.
This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

ELDERSHIP IS MALE



ONLY A WOMAN CAN BE PREGNANT

Does the Lord Jesus Christ Want Women to Rule as Elders in His Church?

In a world increasingly shaped by cultural shifts and ideological pressure, the Church is not immune to confusion regarding gender roles and spiritual authority. In Eldership Is Male, David Clarke takes a bold,

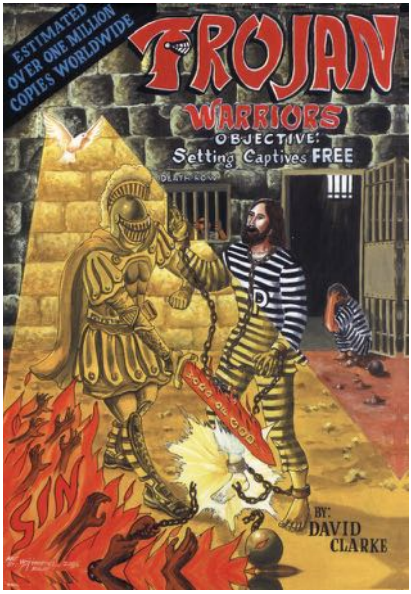
scriptural stand on one of the most controversial issues confronting the Church today: should women serve as elders?

Originally sparked by a real-life confrontation within his local church, Clarke documents his personal journey, correspondence, and theological reflections surrounding the attempt to appoint women as elders—an act he believes directly contradicts biblical teaching. Drawing from Scripture, historical context, and his own experiences, the author lays out a clear, uncompromising case for male eldership as designed by God and established by Christ through His apostles.

The alternative subtitle, Only a Woman Can Be Pregnant, serves as a provocative reminder of biological and biblical distinctions—truths increasingly denied or dismissed in both society and the Church.

This book is a clarion call for Christians to return to the authority of God's Word, resist the tide of modern compromise, and faithfully uphold the doctrines delivered once to the saints.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

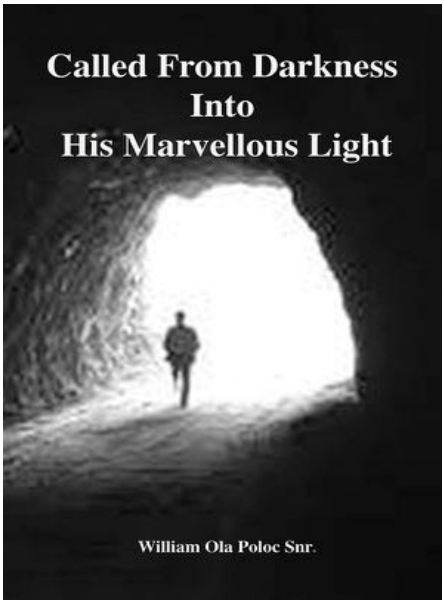
David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005. When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Poloc

William Poloc was once an inmate of New Bilibid Prison in the Philippines, having been sentenced to 14 years for the crime of homicide. Yet it was during his time in prison that the Lord Jesus Christ called him to repentance and faith. Turning his back on a life of sin, William began to read the Holy Scriptures and study theology. In time, he came to understand and embrace the doctrines of grace, and he was soon teaching the gospel to his fellow inmates.

I first met William in October 2001 while visiting New Bilibid Prison, where I was serving as Director of the Christian mission, Trojan Horse International.

Upon his release in August 2002, William was commissioned by Trojan Horse International and sent back to his home city of Baguio to preach the gospel to the inmates of Baguio City Jail and Benguet Provincial Jail.

In October 2002, I travelled to Baguio City Jail in my capacity as Mission Director and as a sent minister of the Bierton Strict and Particular Baptists. There, I had the privilege of baptising 22 inmates who had been

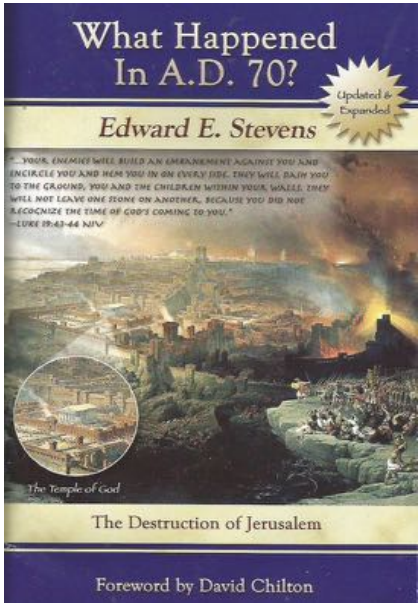
truly converted—from crime to Christ—through the ministry of William Poloc. I also baptised a further 8 souls at Benguet Provincial Jail who likewise testified of salvation by grace through faith in the Lord Jesus Christ. These remarkable events coincided with the final worship service ever held at the Bierton Strict Baptist Chapel in the United Kingdom, which took place on 22nd December 2002.

Over the past two decades, Brother William has faithfully laboured in the gospel ministry. As his testimony shows, he has continued to preach and teach the Word of God, and has established what is now known as the Baguio Christ-Centred Churches.

We give thanks to Almighty God for His wondrous works in the salvation of sinners, and for raising up faithful men like William Poloc, who proclaim the message that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15, KJV).

David Clarke
Director, Trojan Horse International
April 2022

WHAT HAPPENED IN A.D. 70



Ed. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a ***consistent view*** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more ***conservative*** on most other issues than traditional views. And there is ***no compromise*** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {***audience relevance***). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that ***the book of Revelation was written to the first century church and had primary relevance to them.*** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT

writings.

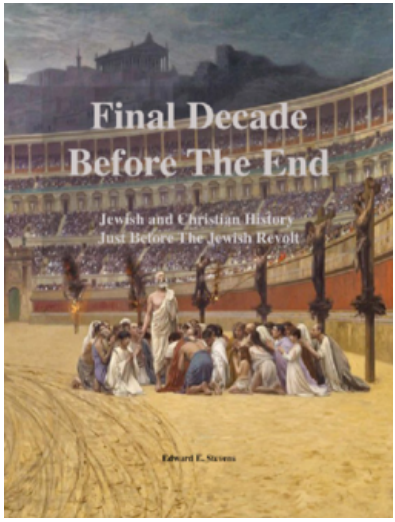
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed ***futurist*** interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read

April 17,2010

FINAL DECADE BEFORE THE END



Ed. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his

various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end-time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those

last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end-time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens
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April 17,2010